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The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

VOL. 5--NO. 33.

SALEM, COLUMBIANA CO., OHIO, APRIL 27, 1850.

WHOLE NO. 241.

THE ANTI-SLAVERY BUGLE,
PUBLISHED EVERY SATURDAY, AT
SALEM, COLUMBIANA CO., OHIO.
TERMS.

\$1.50 per annum, if paid within the first six months of the subscriber's year.
If paid before three months of the year has expired, a deduction of twenty-five cents will be made, reducing the price to \$1.25.
If payment be made in advance, or on the receipt of the first number, fifty cents will be deducted, making the subscription but \$1.
To any person wishing to examine the character of the paper, it will be furnished six months, for fifty cents in advance; to all others, seventy-five cents will be charged.

No deviation from these terms.
We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.
Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor.
All other to JAMES BARNABY, Publishing Agent.

Selections.

Curious Debate in the Senate.

Correspondence of The Tribune.

WASHINGTON, Wednesday, April 19.

Isn't the following discussion in the Senate, on the Census Bill, rich? Isn't it both amusing and instructive? What'd you think? Would the black mothers South remember how many children they had borne, or is their intellect and education so imperfect that they would be utterly unable to tell?

Mr. CLEMENS—There is not a man in the South owning a hundred negroes who knows scarcely any more of the names of the slave children than I do. He would be obliged to send the census-taker to the negro quarters himself, to ascertain the information.

Mr. UNDERWOOD—If the slave owner cannot give the name of the children, how is he to give the age?

Mr. CLEMENS—He knows how many children there are, and can tell about the time they were born. Say that he has a negro woman of the name of Eliza with four children—he can state about the time each was born. As to their names, he would not know anything about that until the children had reached the age of 12 or 14.

Mr. UNDERWOOD—I cannot speak for the large negro owners in the South, but I can for that description of people and the negroes in my own State. And I venture to say, that there is no plantation in my quarter, although the slaves are nothing like as numerous as they are in the South, but what the owner can tell you the name of every person on the plantation, and that without hesitation. We generally keep a record of their names and ages.

Mr. KING—I see by the schedule that the Census Board is required to obtain information as to the places of birth of slaves. Now there is no Southern gentleman here who does not know that it is wholly impracticable to obtain information of this description that will be at all satisfactory or reliable. The proposition which I now make is to amend schedule number two, by striking out the words "places of birth." It is well known that, owing to the natural course of things, a great number of slaves are taken from one State to another, and the purchasers of such slaves know nothing about their places of birth, and consequently it is utterly out of their power to give such information, and if it could be given it would be perfectly valueless. They are known to have been born within the slave States, but in which of them is not known. There may be a few who can tell, but the large majority of them cannot by any possibility say where they were born, or give such information as will lead to any beneficial result.

The question being put on the motion to strike out the words "places of birth," it was agreed to.

Mr. KING—In schedule Two are the following words: "If a female, the number of children she has had, known to be alive, known to be dead." Now, Sir, it is impossible to ascertain the number of children upon a plantation that any woman has had. The woman herself, in nine out of ten cases, when she has had ten or fifteen children, does not know how many she has actually had. [A laugh.] No, Sir, she can not tell. The owner certainly does not know; the manager of the estate frequently changed. One or two children may be born while an individual is manager of an estate, and others may be born after his place is supplied by another. There is no mode by which you can ascertain except through the medium of the woman, and she cannot tell.

Mr. DAVIS—It is very desirable, inasmuch as population is the basis for representation to rest upon, that the enumeration should include this particular kind of information. There must be an enumeration as nearly accurate as can be made.

Mr. UNDERWOOD—In these tables we require not only the age and sex, but the color of the person, and we find in another column required to be stated; and this inquiry, in reference to the number of children which each woman may have had, I can inform my honorable friend, was inserted, as far as I know, at the instance of a Southern gentleman, with a view to ascertain certain facts which I do not think necessary to go in here. Now, the question is, are you willing to take all this information, with a view to ascertain the laws of longevity between the two races—the degrees of blood, and other physical laws of the blood, to the number of children, and other tables developing the subject of comparative longevity.

Mr. BOWMAN—I think that all the remarks of the Senator from Kentucky go to show the propriety of the proposition that was sug-

gested some time ago, to strike out everything but the mere enumeration of the inhabitants.

Mr. SEWARD—I hope the motion to strike out will not prevail. It appears to me that the information sought to be obtained by this clause is essential. It is interesting to us all, as a question of political science, to know the actual condition of every class of population in this country; and certainly it concerns the public, as well as the Government, to know the actual relative condition of the different classes of population. The Committee desire to procure information in regard to the comparative longevity of the white and black races in their various conditions. They desire to ascertain the number of children that each woman has borne, the number that are living, and the number that are dead, with reference to the question of comparative longevity.

But there is another point. There is no woman, with great deference to the Senator from Alabama, who can have forgotten the number of children that she has borne. If it be true, as it is said, that there are women who do not know whether their children be living or dead, and even how many they have borne, I should like to ascertain the number of such that there are of all races. And I desire this information because we have all cherished a hope that the condition of African servitude in this country was in a stage of transition from a state of barbarism to a state of improvement hereafter. I wish to know how rapid that progress is. I believe it cannot be possible that there are any women, even in Africa, who have forgotten the number of children they have borne. If there be any in America who have forgotten that fact, so important and interesting to themselves, I wish to know it, for the purpose of ascertaining the operation of our social system, and the success of that system as leading to the improvement of the African race. I wish to know also what is the extent of the education or of instruction that prevails, so as to ascertain whether they are advancing towards that better condition which constitutes the only excuse, as I understand, that we have for holding them in servitude.

Mr. KING—I am not at all surprised to hear the Senator from New York attempt to throw an imputation upon the South to answer his own purposes. Sir, what I stated was, that in many instances opportunity is afforded to him, to endeavor to produce a feeling of prejudice against that section of country in which I live, in order to minister to that miserable fanatical spirit.

The VICE PRESIDENT—The honorable Senator is out of order.

Mr. KING—Well, Sir, let the Senator not attempt, by a sneering manner and insidious language, to produce an effect which he dare not do directly. I would like to be informed whether all within the State of New York are so intelligent, so well informed, and have lived in such a way as to justify the belief that upon application to them to know the number of their children, the information could be obtained? Go into New York city, or into any portion of the State, and you will find persons of that description.

Mr. SEWARD—In reply to the question which the honorable Senator asks me in regard to the women of New York, I have to say that they are able to read the question, and they will read it, and he will not find one, white or black, in the State of New York, that has forgotten the number of her children. That is my judgment. For the rest, I repeat that I think the information is important for social, political and benevolent purposes, and I am sincere in desiring that it may be obtained.

Mr. RUSK—Sir, the information sought to be obtained is of no earthly use. When it is obtained, it amounts to nothing. It may be used for the purposes of agitation; it may be used in stump-oratory, to awaken prejudice in one section of the country against the other, but it is of no practical value. Indeed, you can obtain no correct information on the subject. It is of a piece with the proceeding yesterday, when a petition numerously signed was presented, asking Congress to enroll the slaves in the militia of the country. Now, is this not irritating? What is it supposed will be the consequence of enrolling them in the militia, and putting arms into their hands, and that, too, when prayer is put up by men in authority here that civil war, servile war shall come, rather than that Slavery shall be extended into every Territory.

I will put one question to the gentleman, (Mr. Seward), and if he will answer it, I think he will refute himself: Would he be willing to insert in the Census Bill a proposition that, in New York, one of these inquisitorial census-takers should be authorized to go into the houses and ask every woman how many children she has had, and ask other questions which may very well be conjectured, but which my regard for decency, and other considerations, induce me to forbear mentioning? Would he, so far as regards the institute this inquiry, go to a mother and ask questions which would be regarded as indecent if put to any white woman? I ask, is he willing to have the census-taker go round in his own State and ask every woman how many children she has had? And, Sir, a gentleman who regards all colors alike ought not to make the distinction. Why, he is perfectly indifferent to color. He has as high appreciation of a black woman as he has of a white; he cannot object, then, to put upon the same level white and black, so far as this inquiry is concerned.

Mr. SEWARD—As the Senator puts a question to me, I will answer it. I have not the least objection in the world to have every woman in America asked how many children she has borne.

Mr. UNDERWOOD—This is not my scheme. It was the plan of a Southern gentleman, who believed that a certain class of colored people had fewer children than a certain other class; and he believed that the average duration of the lives of the children of the darker class was longer than that of the children of the lighter colored class or the mixed. And it was for the purpose of ascertaining the physiological fact that he wanted the inquiry made.

Mr. RUSK—If you would collect information upon matters of this kind, you should form a commission of old women or physicians, and send them out to make investigations.

Mr. DAYTON—The Senator from Alabama says that, from his own observation, the black race is, in his judgment, longer lived and more prolific than the intermediate classes between the black and the white race; and that, as the blacks approximate to the whites, and reach to an almost imperceptible shade, longevity is much diminished, and the power of procreation equally so, in a certain stage it is not entirely gone; that, in a word, the mulatto in a certain degree is a hybrid!

I am informed, too, that the pure black has in the South an admitted greater value than the mulatto; that he consumes more, and can do more; that the power of endurance of plantation labor diminishes in proportion to the admixture of white blood; that the mulatto has, in a word, neither the better properties of the white men nor the negro.

These become important physiological facts, if they are facts. Prof. Agassiz, I believe, and others, have even held them and the whites as of an originally different race. I do not mean to indicate any concurrence in such opinion, but am willing to institute any proper inquiry.

Mr. BUTLER—If it is our purpose to publish documents to accommodate the tastes and views of speculative philosophers, I do not see why we should not inquire who has most sense, a black man or a mulatto. I understand that the individual now at the head of the Republic of Liberia is a mulatto, and I believe there is no instance of the mulatto coming in contact with the blacks in which he does not assume the superiority.

Mr. UNDERWOOD—As the table was reported by the Committee, it gave you the name of the female, her color, the number of her children, her age, and everything about her; but you have mutilated it so by your amendments that a change may now be necessary.

Mr. YULEE—The name would not have given us the color, whether she was black, ash-colored or mulatto.

Mr. UNDERWOOD—There was a column for color.

The motion to strike out was then put and carried.

PETER and HIS MASTER.—A gentleman from Kentucky, passing Main street on Saturday last, met to his great surprise, a negro man whom he recognised as a slave who ran away from him about ten years since. The master seized the "boy" by the collar and ordered him to return to Kentucky forthwith. But Pete was not so easily captured. He assumed a careless air, told his master he was heartily sick of freedom and would gladly return home, but he could not go without his clothes, and if his master would accompany him to his lodgings, he would "gather his wares" and be with him instantly. The Kentuckian readily consented, and was conducted to an old frame tenement in an alley. Pete entered, leaving his master outside to await his return. For half an hour the Kentuckian patiently stood in the alley looking for Pete. But Pete didn't come.

The master then entered the house, but no Pete was there. The bird had flown and the disappointed Kentuckian returned, grumbling, to his hotel, firmly convinced that Pete was a lying, nigger, any how and not to be trusted.—*Cin. Gazette.*

SEWARD FIRM.—Gen. Cass made an assault upon the doctrines of Mr. Seward. He was horror struck at them. Poor old gentleman! He is very much like the unfortunate pro-slavery minister who was unexpectedly called upon to close with prayer at an anti-slavery meeting. He prayed, that God might do away with the evil, "but," said he, "oh, Father do it in a Constitutional way." But Seward cared not for his womanish fears, and badged not at his threats. Nobly he replied:—

"I stand by every word that I uttered on that subject on the occasion referred to, as it is recorded. I have no explanations to make here nor elsewhere. My positions are not without explanations there. I have only to say that my conscience is in my own keeping, and that the consciences of others are in theirs—they will take care of their own, and, by God's help, I will take care of mine."

THE BARNBURNERS (of New York) have surrendered every point in dispute with the Hunkers, and only ask leave to sit below the salt at the common table. Commencing the feud by introducing resolutions approbatory of the Wilnot Proviso at the party Conventions, and refusing to sustain the party tickets when those resolutions were not adopted, they are now silent as sheep on the subject of Slavery Extension whenever a meeting of the party is held, and ask nothing but a share of the party pudding, no matter how dirty. If the Hunkers will only forgive them their last freak, they will be careful not to have a principle again in twenty years. Their "wild oats" are all sown, and they go in hereafter for the regular provenance. Why should they not have absolute pronouncement over them? We can't imagine.—*N. Y. Tribune.*

Letters of Mrs. Swissheim. No. I.

Visiting Washington—The Capitol—Maryland—The Slave-Trade—Ross's Speech.

Washington Correspondence of The Tribune.

IRVING HOUSE, Wednesday, April 10.

DEAR MR. GREELY: Away out in Western Pennsylvania, where I was born, the people used to talk a good deal about Congress and the Capitol. They had news from Congress—speeches made in Congress—and wonders to tell that were done there. One could hardly get the men folks to chop wood if there was any late news from the Capitol, and when they sat down to smoke and laid their feet up on the chimney-board to dry, they twisted their cigars round to one corner of their mouths, held them in their teeth, and through the little aperture uttered great words of glories doing or terrible disasters at Washington. Sometimes things would get into a desperate fix, and by the words that curled up among the tobacco smoke, one could learn the clouds were about to grow nighly and withhold their rain—that the sun was to stop shining for want of gas, and "my bony lady moon" to take permanent lodgings in a potato-pit, forced to suspend operations for want of funds; and all because somebody was going or was not going to Washington. It is a wonderful place, and I should get to think this same Washington a wonderful place, and feel very curious to see it? As the common consent of mankind has assigned to Woman an extra quantity of curiosity in lieu of other inalienable rights, the right to gratify that curiosity should be included in the grant. I for one take it for granted that it is so; and hope you will not object, especially as this same inquisitiveness leads me to wonder how the crude ideas of a western woman would look in the columns of the far-famed *New York Tribune*, beside the finished productions of the master minds of the age. You will respect this laudable curiosity as woman's natural right, I am sure, and so permit me to tell your readers of all and sundry the wonderful things in this wonderful place.

In the first place you know the Capitol is sublime. I never before saw anything the work of man's hand that struck me with such sublimity. Coming by the Baltimore Railroad, it suddenly starts into view, in the midst of a wilderness, like the glorious visions of our prophet poets, on the desolate wastes of our present bleak and barren world. Maryland! poor Maryland! how disconsolate she lies, with shackled limbs and cold and joyless bosom. It is very wonderful to see the old State lie inactive, with great tracts, as far as the eye can reach, at the very foot of the Capitol, stretching out in primitive wilderness or exhausted barren wastes. I wondered much, but when I saw an old man stand, with face as black as ebony, and hair as white as snow, with the cringing aspect of a vassal, and the coarse and tattered garments of a slave, I knew that Maryland, like a second Rachel, was weeping for her children and refusing to be comforted; not that they "are not," but that they are worse than if they had never been. The poor, old, desolate mother! One would think that at this moment she held up her hands, like Jacob of old, to plead, "Joseph is not, and Simeon is not, and will ye take Benjamin also?" For long years she has lain in an apathy of grief, as the thousands of her children have cast themselves upon her bosom to utter their agony of prayer to the God of the oppressed, who seemeth not to hear. Many thousands of them have dragged their mangled limbs away, away to return no more; and as the mother lay, the springs of her bosom have been dried up by sorrow's fires, and her children are torn from her, and sent to seek the sustenance she can no longer give. Premature old age has come upon her, and yet it is not enough. Those who should comfort her who should give her "beauty for ashes and the oil of joy for mourning" are seeking for another Egypt where her Josephs may be sold into bondage—a cattle-market for her sons and daughters, where their bodies and souls, like those of the craven Egyptians, may be exchanged for corn.

These thoughts naturally suggest themselves after passing through the garden-like plantations of eastern Pennsylvania and then coming suddenly to an extended waste, reminding one who has seen both, of the huckleberry districts of Butler County. As the locomotive sped along and set the trees to dancing, whirling to the music of its railroad gallopade, I sat watching for the overflowing barns, the flocks and herds, the troops of poultry, green fields, extensive gardens, hot and greenhouses, that I supposed must extend far and wide for many miles in every direction from so famous a city as our great Washington, that Pandora box from which proceeds all things good and evil, and cannot well describe my surprise when, as we passed a tract of soil apparently too poor to bring mullin and pennroyal, and partially enclosed with a rickety old post and rail fence, made with spider-leg posts and three thin rails, here and there propped with rotten sticks, or interwoven with brush and briars, suddenly as thought the great marble edifice loomed up in the horizon—the Capitol of this great Republic in the midst of a desert!

Here, Mr. Greeley, let me take breath, and recover from the mortification I have just now suffered! When I got thus far Dr. Snodgrass called to say it was time to go to the Capitol, where I had been yesterday to hear Harris of Tenn. denouncing the remnant of the Northern Democracy who had "stood against the *st-o-r-m*—stood firm while the thunders roared, and one after another had fallen a victim" to their great love for the glorious Constitution and its immortal compromises. Poor fellows! how I pitied them and felt benevolently inclined to offer the loan of an umbrella, much as any one dislikes to lend that article. But it was pitiful to think of their standing in the rain, and it thundering! He appeared to think they

were in as sad a situation as the "meandering" lover, I once heard a Western orator talk of, who "had naught but a c-o-l-d airth fur a downy pillow, and the broad canopy of the blue skies fur a coverin'." Indeed it might have drawn tears from all eyes to hear the Hon. gentleman groan forth the single hard "storm" in that deep guttural agony a revival preacher is apt to use in the latter part of an exhortation. The poor gentleman did appear to be in a sad way about the political executions of his dear friends and allies. Moreover he says you wicked Northern Whigs are every man of you in favor of the horrible Wilnot Proviso! Some Democrats too were recreant to their sacred trust of defending the "glorious privilege," not of being independent, but of whipping women and selling babies. It is a very great shame for you all to tax your Southern brethren with such unbrotherly kindness; and if you do not specially do works meet for repentance, something terrible is going to happen! Just mind if it does not!

But I have run away from my subject!—What I was going to tell you was about the speech to-day of Ross, from our State. Oh how my cheek is burning! I tremble with indignation to think my native State—my own noble old Pennsylvania has given birth to such a caricature of manhood—such a poor, miserable apology for the likeness of the Eternal. I cannot tell you about it. I cannot bring myself to repeat his words of sickening servility. Your regular correspondence will do that soon enough, and too soon. Then, when he had earned his reward—a pat on the back and a stroke on the head—to see the entire Southern delegation come up with their congratulations—their well done, good and faithful servant! How long, Oh Lord, how long shall they, under the Statue of the goddess of Liberty—American Liberty—exchange triumphant greetings on these mutual efforts to extend and perpetuate the vilest system of Slavery that ever saw the sun? The mail is about leaving. If I am not too fatigued to be admitted into your columns, I shall soon write again. Yours, respectfully, JANE G. SWISSHEIM.

To Slaveholders and their Allies.

BY JOHN G. WHITTIER.

Quench every free discussion light—
Clap on the legislative snuffers,
And caulk with 'resolutions' tight
The ghastly rents the Union suffers!
Let Church and State brand Abolition
As heresy and rank sedition!

Choke down, at once, each breathing thing
That whispers of the Rights of Man;
Gag the free girl who dares to sing
Of Freedom o'er her dairy pail;
Dog the old farmer's steps about,
And hunt his cherished treason out!

Do more: Fill up your loathsome jails
With faithful men and women—set
The scaffold up in those green vales,
And let the verdant turf be wet
With blood of unresisting men—
Ay, do all this, and more—what then?

Think ye, one heart of man or child
Will falter from its lofty faith,
At the mob's tumult fierce and wild—
The prison-cell—the shameful death?
No!—nursed in storm and trial long,
The weakest of our land is strong.

Oh! while before us visions come
Of slave ships on Virginia's coast—
Of mothers in their childless home,
Like Rachel sorrowing o'er the lost—
The slave-gang scourged upon its way—
The blood-hound and his human prey—

We cannot flatter! Did we so,
The stones beneath would murmur out,
And all the winds that round us blow
Would whisper of our shame about.

No! let the tempest rock the land,
Our faith shall live—our truth shall stand.

True as the Vaudois homed around
With papal fire and Roman steel—
Firm as the Christian heroine bound
Upon Domitian's torturing wheel,
We bate no breath—we curb no thought—
Come what may come, we FALTER NOT!

TAKING SLAVES TO CALIFORNIA.—A Havana correspondent of the *Cincinnati Enquirer* says:

On our vessel are quite a number from Kentucky, several taking with them slaves under an agreement to give them their freedom for two years' services in the mines. Will the slaves adhere to the contract? They are honest, and will not violate their word—they had opportunities to leave on the Indiana shore; every inducement was offered at Evansville and other places for them to leave—they resisted all; and then they leave behind families for whom they have the same interest that we have in ours, whose freedom they expect in time to purchase.

THE PROVISIO.—I trust that the provision to stop the spread of Slavery and the Slave trade, will be placed in every territorial bill, ay, and also in the California bill, in the very language the State has already adopted. With the help of the 25 members who represent their negro property, and the Union's 25 fiscal descendants of the impotent thief on the cross and of Mr. JUDAS ISCARIOT, many enemies of freedom have hopes that the Proviso will be killed, but I have some faith in the North yet, and am sure that 25 traitors to freedom, or deserters at the vote will not be found among the representatives of Free States.—*Wash. Cor. Tribune.*

A Lover in Darkness.

A gentleman in black transmits the following to the *Charleston Mercury*:

SEWARD'S SPEECH.—Messrs. Editors: I have recently received, through the mail, a copy of Mr. Seward's speech, franked by that Senator; and it is understood that most of the clergy of South Carolina have been thus honored. Will you permit me, through your columns, to suggest to my Reverend brethren the course which I have myself adopted, viz.: to erase their own names from the envelope, and re-direct the same, "Hon. W. H. Seward, Washington, D. C.?" It is proper for us, at times, to rebuke folly and vice, even though it may not hope that our motions will prove effectual. If we fail to convince the honorable gentleman and his clique of ignorance and presumption, we may, perchance, succeed in securing ourselves for the future, from the intrusions of Abolition blasphemy.

CLERICUS.

The Parson is quite right as to the propriety of rebuking folly and vice, even when your pearls are east before such swine as he advertises himself. And should they take a heggish fancy to heave your pearls back again, so that you may make another and more effective disposition of them, you have the satisfaction of having tried to benefit them, and lost little or nothing by it. We trust everyone of his sort will send back the Speech by all means. Though a quarter of a million copies of it have already been printed, the demand for it is not half supplied yet.—*N. Y. Tribune.*

Cecil County (Md.) Court.—Editor *Indicted for Abolition Publications*.—A searching inquiry was made by the Grand Jury of Cecil County Court, at Elkton, last week, touching certain illegal abolition papers circulated in that town, and an indictment was found against William T. Jewell, one of the editors of the *Blue Hen's Chicken*, published at Wilmington, Del. The *Whig* supposes he will be demanded of the Governor of the State of Delaware for trial at Elkton. The particular paper presented bore date the 8th of February last, and the objectionable matter was a resolution purporting to have been passed at a Convention held at Syracuse, N. Y., stating that the slaves of the South would be justifiable in rising in arms to assert their freedom, and that they—the parties who adopted the resolution—would not assist to suppress an insurrection. It was proved that from ten to fifteen copies of the paper came to the Elkton Post-Office, sent gratuitously in most cases.—*Balt. Sun.*

Why don't the above Grand Jury indict the Declaration of Independence, the New Testament, and every other publication which teaches incendiary doctrines?—*Trib.*

A GENEROUS DEED.—On the morning after the delivery of Gov. Briggs's address before the Seamen's Widow and Orphan Association of this city, a colored man called at the door of one of the lady managers of the Association, left what appeared to be a note, and turned quickly away without a word of explanation, or giving an opportunity for a single inquiry. It proved to be a simple envelope, enclosing a one dollar bill, and upon the inside of the envelope the inscription, in brief but significant characters: "For the widows and orphans of mariners." This was undoubtedly the voluntary and liberal offering from the scanty earnings of the bearer—probably some colored sailor—a noble example of modest kindness and generosity. And yet this whole-souled man, so alive to the claims of the suffering and unfortunate, of such tender susceptibilities and noble impulses, cannot enter a Southern port in the discharge of the duties of his chosen occupation, without being liable to imprisonment and the danger of being sold into perpetual slavery to pay his prison fees!—*Register, Salem (Mass.).*

And Gen. Taylor, whom the Register recommends to its readers as a fit ruler of this Christian people, owns, and buys, and sells such colored people as this generous sailor and perhaps would be the purchaser of him if he were sold from a New Orleans jail. What a vile institution is that which perpetrates such atrocities! and what base men are those who propose to compromise with it, that it may blast more human hearts and curse additional soil!—*Essex C. Freeman.*

MASON'S BILL.—There are those who think that the proposed law, if passed, will become a dead letter. We differ from such persons. If there be not sufficient moral power arrayed against it, to defeat its adoption, from whom can we expect the moral power to defeat its execution? There are those in our large cities who would delight in a slave-hunt, were they protected in the infernal chase by the sanction of law. Let us not be deceived. Those editors who stand by Webster and his slave-holding wickedness, afford no assurance that they are too virtuous to reduce their profligate theory to practice. The apology which they make for their position is the Constitution; and that is broad enough.—*N. Y. North Star.*

STAGE EFFECT.—We copy the following from a late letter in the *N. O. Bulletin*, from a New York correspondent, New York is composed—London in its business character—Paris in its fashions.

Theatrical novelties are not the only ones in our city. It seems by an advertisement in a city newspaper, that "new dodges" have crept into the church of the Baptist denomination, whose pastor, the Rev. J. D. Seeley, a very modest man, seems to think the beauty and dignity of religion as superintended by him is not of sufficient importance and attractions; he therefore has caused a large painting of a serious character to be placed on the church, and announces the fact in a published advertisement—"Says the latter, 'it can be seen every Lord's day; and continues 'the Rev. J. D. Seeley, the originator of the design, and through whose instrumentality the vast help to worship (observe the words we have placed in *italics*) has been introduced, still continues to preach to the admirers of this beautiful work of art." There, can you match that in all the annals of N. Orleans oddities?

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Burke.

Salem, Ohio, April 27, 1849.

J. W. WALKER will give an Anti-Slavery Address in Friends' meeting-house on Green street, to-morrow (Sunday) evening at half-past 7 o'clock. SAMUEL BROOKE will also be present, and may perchance have something to say upon the great question of the day. We hope to see a large meeting.

THE BUGLE of this week will be sent to many individuals in different parts of the country who are not subscribers, but whose interest in the proceedings of the Women's Convention will make it for once at least a welcome visitor. To such let us say, that while we ask no compensation for the trouble and inconvenience which the prompt publication of these proceedings has cost us, (having given them a place in our columns *en amore*), we shall nevertheless be glad if this 'good turn' in aid of a cause which as yet has no organ of its own through which to communicate with the public, shall be thought to 'deserve another' in the shape of an effort to extend our circulation. The Bugle is and must be mainly devoted to the great movement (Anti-Slavery) which has done more than any thing else to arouse the public mind of this country to a consideration of the wrongs of woman, and to prompt women themselves to step forth from their circumscribed 'sphere' and struggle earnestly for their own moral and intellectual elevation. Anti-Slavery has been the school in which thousands of women have made the discovery of their own enforced subservience to man, and acquired the courage necessary to a successful effort to throw off the trammels of a false education, and to meet with calmness the sneers and reproaches ever so profusely heaped upon those who war against the tyranny of custom and the inexorable dictum of a corrupt public sentiment. To extend, therefore, the circulation of a thoroughgoing Anti-Slavery journal is no inefficient method of promoting the cause of woman's enfranchisement and elevation.—We will only add, that the Western Anti-Slavery Society is now greatly in need of the help which an increased subscription to its paper would afford. For terms see First Page.

The Women's Convention.

We give up this week the largest part of our space to the proceedings of the Ohio Women's Convention. No enlightened Abolitionist, we are sure, will require of us any apology for this course, or fail to appreciate the considerations both of policy and principle which in this respect have controlled our judgment. True, a rigid construction of the rule generally (and we may add justly) applied to papers which are the organs of Societies devoted to any specific enterprise of benevolence, would have excluded these proceedings from our columns; but all general rules, however wise or sensible, have their exceptions. This great movement for the enfranchisement of woman is a legitimate (and we might add a robust and beautiful) child of Anti-Slavery, and has not yet attained sufficient strength to be sent forth from the parental fold to struggle alone against the obstacles which lie in its path. We may in truth add, that of all the Reforms to which the Anti-Slavery Enterprise has given birth, (and the family is not a small one,) no one promises to be more serviceable to the world or more helpful to its Parent than this. Let no one wonder, therefore, at any display of maternal or paternal fondness on the part of Abolitionists toward this favorite child of their deepest affections.

Of the Convention itself we have not room to speak as our feelings prompt. On the score of numbers, intellectual force, moral courage, dignity and enlightened zeal, it exceeded our most sanguine anticipations and surpassed our highest hopes. The Counties in this immediate vicinity were largely represented, and that, too, by women of the highest intellectual cultivation and social standing, showing clearly enough that the movement is not the result of a blind impulse, but of intelligent conviction and a far-seeing devotion to a righteous though unpopular cause. The proceedings were marked by courtesy, dignity and good sense; and among the crowds of men who witnessed them, we do not believe there was one who did not in his heart feel ashamed of the tyranny of his sex as exhibited in the exclusion of woman from an equal participation in the responsibilities of government and society.

The proceedings speak for themselves, and will excite the attention of thoughtful and earnest minds throughout the country. We hope the newspaper press will diffuse them as widely as possible, and that the pamphlet in which they will soon appear may find a welcome in every intelligent family.

Mrs. JONES'S ADDRESS.—Next week we shall publish entire the masterly Address read to the Women's Convention on Friday last by J. ELIZABETH JONES. The readers of The Bugle will be glad to hear again from one whose pen has done so much to instruct and edify them in former years. We shall print a few extra copies to accommodate those who may wish to circulate the Address among their friends and neighbors. Orders should be sent to J. Barnaby. Price 3 cts. single; 25 cents per dozen.

WE have a few extra copies of this week's Bugle, which may be had if applied for immediately.

THINGS IN WASHINGTON.—We have only room to say, that Foote's Omnibus Committee, with Henry Clay at its head, has been carried in the Senate, and that the admission of California is to be linked in the same bill with the organization of Utah and New Mexico, and Mason's Scheme for catching fugitives. It will pass the Senate, but no one can tell what will be its fate in the House.

OHIO WOMEN'S CONVENTION. MINUTES.

Pursuant to a Call for a Convention of the Women of Ohio, to be held in Salem on the 19th of April, 1850, to concert measures to secure to the women the recognition of Equal Rights, and the extension of the privileges of Government, without distinction of sex or color; the meeting convened in the Second Baptist Church, at 10 o'clock, A. M.

On motion of Emily Robinson, of Marlboro', the meeting was organized by appointing MARY ANNE W. JOHNSON, of Salem, President pro tem., and SARAH COATES, of Marlboro', Secretary pro tem.

On motion of J. Elizabeth Jones, of Salem, a Committee, consisting of Martha J. Tilden of Akron, Emily Robinson of Marlboro', J. Elizabeth Jones and Jane Trescott of Salem, and Josephine Griffing of Litchfield, was appointed to nominate permanent officers of the Convention.

The Call of the Convention was then read by the President pro tem., after which the Committee to nominate officers reported as follows:

President—BETSEY M. COWLES, of Canton.

Vice Presidents—LYDIA B. IRISH, of New Lisbon; HARRIET J. WEAVER, of Salem; RANA DOTA, of Akron.

Secretaries—CAROLINE STANTON, of Salem; ANN ELIZA LEE, of Randolph; SALLIE B. GOVE, of Salem.

Business Committee—Mary Anne W. Johnson, of Salem; Josephine Griffing, of Litchfield; Mary H. Stanton, of Salem; Esther Ann Lukens, of New Garden; Cordelia Smalley, of Randolph; Emily Robinson, of Marlboro'; J. Elizabeth Jones, of Salem.

The report was accepted, and the persons named elected officers of the Convention.

J. Elizabeth Jones read a letter addressed to the Convention by Lucretia Mott, enclosing a copy of her 'Discourse on Woman,' delivered at the Assembly Buildings, Philadelphia, Dec. 17th, 1849. It was voted that the Discourse be also read, which was done by J. E. Jones.

It was listened to with marked interest by the whole Convention.

Martha Jane Tilden moved the appointment of a Committee to prepare an Address to the Women of Ohio; and Emily Robinson and Mary Gilbert of Marlboro', and Esther Ann Lukens of New Garden, were appointed that Committee.

Mary Anne W. Johnson read an interesting letter from Lucy Stone, of West Brookfield, Mass.

On motion adjourned till 2 o'clock, P. M., at the Friends' meeting-house.

AFTERNOON SESSION.

The meeting being called to order, the Business Committee reported several resolutions, which were laid upon the table to give way for the reading of communications to the Convention from abroad.

The Convention then listened with deep attention to letters from Lydia Jane Pierson, Editor of the 'Lancaster (Pa.) Literary Gazette'; Mery L. Holmes, of Selma, Clark Co.; A. Brooke, of Oakland; and Elizabeth C. Stanton, of Seneca Falls, New York, which were followed by an able address by J. Elizabeth Jones.

The preamble and first six resolutions were then taken up and discussed by Ann Clark of Deerfield, Jane and Rachel Trescott, Mary Anne W. Johnson, Martha Hillman and J. Elizabeth Jones of Salem, Jane and Sarah Paxson, Sarah Coates and Hannah Wileman of Marlboro', Rana DOTA of Akron, Josephine Griffing of Litchfield, and others, and were adopted.

On motion adjourned till 9 o'clock to-morrow morning.

SATURDAY MORNING.

According to adjournment, the Convention assembled at 9 o'clock, A. M. The minutes of yesterday's proceedings were read and adopted.

Letters from Emma Steer, of Cadiz; Ruth Dugdale, of Selma; Sarah Pugh, of Philadelphia; Frances D. Gage, of McConnellsville; Mrs. Sanford, of Cuyahoga Falls; Elizabeth Wilson, of Cadiz, Author of 'A Scriptural View of Woman's Rights and Duties'; and Harriet N. Torrey, of Parkman, were read and received with great acceptance.

The Business Committee reported various resolutions, which, after being discussed by Ann Clark, Sarah Coates, Mary Anne W. Johnson, Ann Shreve, Jane Trescott, Ann Hamilton, Ann Eliza Lee and others, were unanimously adopted, and are herewith annexed.

On motion of Mary Anne W. Johnson, a Committee of three was appointed to bring forward names for a Standing Committee for the coming year, and also names for a Committee on Publication. J. E. Jones, Cordelia Smalley and Emily Robinson formed the Committee.

The Committee on a Memorial to be presented to the Constitutional Convention, reported, and their report was accepted and adopted.

The Committee to bring forward names for a Standing Committee for the year, reported the following:

Mery L. Holmes, Ruth Dugdale, Selma; Ann Shreve, Massillon; Mary Grissell, Esther A. Lukens, New Garden; Maria B. Garrigue, Sallie B. Gove, Salem; Josephine Griffing, Litchfield; Maria L. Giddings, Jefferson; Cordelia L. Smalley, Cynthia M. Price, Randolph; Lydia B. Irish, New Lisbon; Jane Lewis, Jessie Pullan, Cincinnati; Martha J. Tilden, Rana DOTA, Akron; Elizabeth Wilson, Jane McNealy, Cadiz; Frances D. Gage, McConnellsville; Susan Marshall, Painesville; Harriet N. Torrey, Parkman; Sarepta Brown, New Lyme; Sarah Foster, Cleveland; Elizabeth Brooke, Oakland; Susan Donaldson, New Richmond; Susan E. Wattles, Clermont; Rachel Nichols, Waukegon; Elizabeth Wileman, Mary L. Gilbert, Marlboro'; Eliza Holmes, Columbiana.

The Committee also reported the names of Maria B. Garrigue, Sallie B. Gove, and Caroline Stanton for a Committee on Publication.—The report was accepted and adopted.

On motion of M. A. W. Johnson, a Committee of three was appointed to procure funds to meet the expense of publication.

THE ANTI-SLAVERY BUGLE.

The Committee on an Address to the Women of Ohio reported the article prepared by them, which was adopted.

On motion of Hannah Wileman, a resolution was passed thanking the friends who have so largely contributed to the interest of the meeting by their interesting communications. Likewise resolved, that the thanks of the Convention be given to the Friends, and also to the members of the Second Baptist Church, for the use of their meeting-houses for the sessions of the Convention.

Adjourned sine die.

BETSEY M. COWLES, Pres't.

LYDIA B. IRISH, HARRIET J. WEAVER, Vice Pres'ts.

RANA DOTA, CAROLINE STANTON, ANN ELIZA LEE, SALLIE B. GOVE, Secretaries.

RESOLUTIONS.

WHEREAS, all men are created equal and endowed with certain God-given rights, and all just government is derived from the consent of the governed; and whereas, the doctrine that 'man shall pursue his own substantial happiness' is acknowledged by the highest authority to be the great precept of Nature; and whereas, this doctrine is not local, but universal, being dictated by God himself; therefore

1. Resolved, That all laws contrary to these fundamental principles, or in conflict with this great precept of nature, are of no binding obligation, not being founded in equity or justice.

2. Resolved, That the prohibition of woman from participating in the enactment of the laws by which she is governed is a direct violation of this precept of Nature, as she is thereby prevented from occupying that position which duty points out, and from pursuing her own substantial happiness by acting up to her conscientious convictions; and that all statutes and constitutional provisions which sanction this prohibition are null and void.

3. Resolved, That all rights are human rights, and pertain to human beings, without distinction of sex; therefore justice demands that all laws shall be made, not for man, or for woman, but for mankind, and that the same legal protection be afforded to the one sex as to the other.

4. Resolved, That the servile submission and quiet indifference of the Women of this country in relation to the unequal and oppressive laws by which they are governed, are the fruit either of ignorance or degradation, both resulting legitimately from the action of those laws.

5. Resolved, That the evils arising from the present social, civil and religious condition of women proclaim to them in language not to be misunderstood, that not only their own welfare, but the highest good of the race demands of them, as an imperative duty, that they should secure to themselves the elective franchise.

6. Resolved, That in those laws which confer on man the power to control the property and person of woman, and to remove from her at will the children of her affection, we recognize only the modified code of the slave plantation; and that thus we are brought more nearly in sympathy with the suffering slave, who is despoiled of all his rights.

7. Resolved, That as human beings, are entitled to claim and exercise all the rights that belong by nature to any members of the human family.

8. Resolved, That all distinctions between men and women in regard to social, literary, pecuniary, religious or political customs and institutions, based on distinctions of sex, are contrary to the laws of Nature, are unjust, and destructive to the purity, elevation and progress in knowledge and goodness of the great human family, and ought to be at once and forever abolished.

9. Resolved, That the practice of holding women amenable to a different standard of propriety and morality from that to which men are held, and which is put into effect by the laws, and highly detrimental to domestic and social virtue and happiness.

10. Resolved, That so long as women oppose the examination of the position and duties of woman in all the various relations of human life, they do but enhance and perpetuate their own degradation, and thus obstruct the progress of social laws and customs shall recognize them as equally entitled with men to a voice in creating and administering the governmental and religious institutions under which they and those who are dear to them live.

11. Resolved, That the political history of woman demonstrates that tyranny, the most degrading, cruel and arbitrary, can be exercised and produced the same in effect under a mild and republican form of government as by an hereditary despotism.

12. Resolved, That while we deprecate thus earnestly the political oppression of woman, we see in her social condition, the regard in which she is held as a moral and intellectual being, the fundamental cause of that oppression.

13. Resolved, That amongst the principal causes of such social condition we regard the public sentiment which withholds from her all, or almost all, lucrative employments, and enlarged spheres of labor, and which exercises a powerful influence in her mind, and in her consequent dependence upon man, we see the greatest influence at work in imparting to her that tone of character which makes her to be regarded as the 'weaker vessel.'

14. Resolved, That as all things work in a circle, such places as we have spoken of will only be opened to woman as she shows by the cultivation of her own mind, and the force of her own character, that she is capable of filling them, and that herself must prove her courage by calmly putting forth her hand to grasp them, in disregard of the usages which have hitherto withheld them from her.

15. Resolved, That we regard those women who content themselves with an idle, aimless life, as involved in the guilt as well as the suffering of their own oppression; and that we hold those who go forth into the world, in the face of the frowns and the sneers of the public, to fill large spheres of labor, as the truest preachers of the cause of woman's Rights.

WHEREAS, one class of society dooms woman to a life of drudgery, another to one of dependence and frivolity; and whereas, the education she generally receives is calculated to cultivate vanity and dependence, therefore—

16. Resolved, That the prevalent ideas of female education are in perfect harmony with the position allotted her by the laws and usages of society.

17. Resolved, That the education of woman should be in accordance with her responsibility in life, that she may acquire that self-reliance and true dignity so essential to the proper fulfillment of the important duties devolving on her.

18. Resolved, That the education of woman should be to hold office, not have any voice in government, she should not be compelled to pay taxes out of her scanty wages to support men who get eight dollars a-day for taking the right to themselves to enact laws for her.

19. Resolved, That we, the Women of Ohio, will heretofore meet annually in Convention to consult upon and adopt measures for the removal of various disabilities—political, social, religious, legal and pecuniary—to which women

as a class are subjected, and from which results so much misery, degradation and crime.

20. Resolved, That we appoint a Committee to attend to all the interests of this Cause, and to fix upon the time and place of holding our next Convention.

21. Resolved, That we will personally interest ourselves in the promotion of the circulation of those periodicals which endeavor to promote this great cause of Justice and Equal Rights.

MEMORIAL.

The Memorial of the Ohio Women's Convention, held in Salem, Columbiana County, April 19th and 20th, 1850, respectfully represents:

We believe the whole theory of the Common Law in relation to Woman is unjust and degrading, tending to reduce her to a level with the slave, depriving her of political existence, and forming a positive exception to the great doctrine of Equality as set forth in the Declaration of Independence.

In the language of Walker, in his 'Introduction to American Law,' 'Women have no part or lot in the formation or administration of the government. They cannot vote or hold office. They are required to contribute their share, by way of taxes, to the support of the government, but are allowed no voice in its direction. They are amenable to the laws when made, but are allowed no share in making them. This language, when applied to males, would be the exact definition of political slavery.' Is it just or wise that Woman, in the largest and professedly the freest and most enlightened Republic on the globe, in the middle of the nineteenth century, should be thus degraded?

We would especially direct the attention of the Convention to the legal condition of married women. Not being represented in those bodies from which emanate the laws to which they are obliged to submit, they are protected neither in person nor property. 'The merging of Woman's name in that of her husband is emblematic of the fate of all her legal rights.' At the marriage altar the law divests her of all distinct individuality. Blackstone says, 'The very being or legal existence of the woman is suspended during marriage, or at least is incorporated or consolidated into that of the husband.' Legally she ceases to exist, and becomes emphatically a new creature, and is ever after denied the dignity of a rational and accountable being.

The husband is allowed to take possession of her estates, as the law has proclaimed her legally dead. All that she has becomes legally his, and he can collect and dispose of the profits of her labor without her consent as he thinks fit, and she can own nothing, and have nothing, which is not regarded by the law as belonging to her husband. Over her person he has a more limited power. Still, if he render life intolerable, so that she is forced to leave him, he has the power to retain her children, and 'seize her and bring her back, for he has a right to her society, which he may enforce either against herself, or any other person who detains her.'—(Walker, p. 226.)

Woman, by being thus subject to the control and dependent on the will of man, loses her self-dependence, and no human being can be deprived of this without a sense of degradation.—The law should sustain and protect all who come under its sway, and not create a state of dependence and depression in any human being.

Believing that Woman does not suffer alone when subject to oppressive and unequal laws, but that whatever affects injuriously her interests is subversive of the highest good of the race, we earnestly request that in the New Constitution you are about to form for the State of Ohio, Women shall be secured not only the Right of Suffrage, but all the political and legal rights that are guaranteed to men.

Signed on behalf and by direction of the Convention.

ADDRESS TO THE WOMEN OF OHIO.

Adopted by the Women's Convention, at Salem, April 20, 1850.

How shall the people be made wiser, better and happier? is one of the grand inquiries of the present age. The various benevolent associations hold up to our view special forms of evil, and appeal to all the better feelings of our nature for sympathy, and claim our active efforts and co-operation to eradicate them.—Governments at times manifest an interest in human suffering, but their cold sympathy and tardy efforts seldom avail the sufferer until it is too late. Philanthropists, Philosophers and Statesmen study and devise ways and means to ameliorate the condition of the people. Why have they so little practical effect? It is because the means employed are not adequate to the end sought for. To ameliorate the effects of evil seems to have been the climax of philanthropic effort. We respectfully suggest that lopping the branches of the tree but causes the roots to strike deeper and cling more closely to the soil that sustains it. Let the ameliorating process go on, until evil is exterminated root and branch; and for this end the people must be instructed in the Rights of Humanity; not in the rights of men and the rights of women, the rights of the master and those of the slave, but in the perfect equality of the Rights of Man.

The Rights of man! whence came they? what are they? what is their design? How do we know them? They are of God. Those that most intimately affect us as human beings are life, liberty and the pursuit of happiness. Their design is happiness. The human organization is the charter-deed by which we hold them.—Hence we learn that rights are coeval with the human race, of universal heritage, and inalienable, that every human being, no matter of what color, sex, condition or clime, possesses those rights upon a perfect equality with all others. The monarch on the throne, and the beggar at his feet, have the same; man has no more, woman no less. Rights may not be usurped on one hand, nor surrendered on the other,

because they involve a responsibility that can be discharged only by those to whom they belong, those for whom they were created; and because without those certain inalienable rights, human beings cannot attain the end for which God the Father gave them existence. Where and how, can the wisdom and ingenuity of the world find a truer, stronger, broader basis of human rights?

To secure these rights, says the Declaration of Independence, 'governments were instituted among men, deriving their just powers from the consent of the governed;' and 'whenever any form of government becomes destructive of those ends, it is the right of the people to alter or abolish it, and to substitute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.'

The government of this country, in common with all others, has never recognized or attempted to protect women as persons possessing the rights of humanity. They have been recognized and protected as appendages to men, without independent rights or political existence—unknown to the law except as the victims of its caprice and tyranny. This government having therefore exercised powers undeviated from the consent of the governed, and having signally failed to secure the end for which all just government is instituted, should be immediately altered or abolished.

We cannot better describe the political condition of woman, than by quoting from a distinguished Lawyer of our own State. Prof. Walker, in his 'Introduction to American Law,' says:

'Of Husband and Wife.—We have a few statutory provisions on the subject, but for the most part the law of husband and wife is common law, and you will find that it savors of its origin in all its leading features. The whole theory is a slavish one, compared even with the civil law. I do not hesitate to say, by way of arousing your attention to the subject, that the law of husband and wife, as you gather it from the books, is a disgrace to any civilized nation. I do not mean to say, that females are degraded in point of fact. I only say, that the theory of the law degrades them almost to the level of slaves.'

We thank Prof. Walker for his candor. He might have added that the practice of the law does degrade woman to the level of a slave. He also says:

'With regard to political rights, females form a positive exception to the general doctrine of equality. They have no part or lot in the formation or administration of government. They cannot vote or hold office. We require them to contribute their share in the way of taxes for the support of government, but allow them no voice in its direction. We hold them amenable to the laws when made, but allow them no share in making them. This language applied to males, would be the exact definition of political slavery; applied to females, custom does not teach us so to regard it.'

Of married women he says: 'The legal theory is, that marriage makes the husband and wife one person, and that person is the husband. He the substantive, she the adjective. In a word, there is scarcely a legal act of any description she is competent to perform. If she leave him without cause, (legal) "he may seize and bring her back, for he has a right to her society which he may enforce either against herself or any other person."

'All her personality in regard to property becomes the husband's by marriage, unless the property has been specially secured to her. If the property be not in his possession, he may take measures to reduce it to possession. He can thus dispose of it in spite of her. If debts were due to her, he may collect them. If he was himself the debtor, the marriage cancels the debt. If she has earned money by her own labor during marriage, he may collect it.—In regard to realty (real estate) he controls the income, and without her consent he cannot encumber or dispose of the property beyond his own life.'

Women, married or single, have no political rights whatever. While single, their legal rights are the same as those of men. When married their legal rights are chiefly suspended.

'The condition of the wife may be inferred from what has already been said. She is almost at the mercy of her husband; she can exercise no control over his property or her own. As a general rule, she can make no contracts binding herself or him. Her contracts are not merely voidable, but absolutely void. Nor can she make herself liable for his contracts, torts or crimes. Her only separate liability is for her own crimes. Her only joint liability is, for her own torts committed without his participation, and for contracts for which the law authorizes her to unite with him. She has no power over his person, and her only claim upon his property is for a bare support. In no instance can there be but few cases in which she can be joined in a suit with him. In Ohio, but hardly anywhere else, is she allowed to make a will, if haply she has any thing to dispose of.'

Women of Ohio! whose check does not blush, whose blood does not tingle at this cool, lawyer-like recital of the gross indignities and wrongs which government has heaped upon our sex!—With these marks of inferiority branded upon our persons, and interwoven with the most sacred relations of human existence, how can we rise to the true dignity of human nature, and discharge faithfully the important duties assigned us as responsible, intelligent, self-controlling members of society?

No wonder that so many of our politicians are dough-faced serviles, without independence or manhood; no wonder our priests are time-serving and sycophantic; no wonder that so many men are moral cowards and cringing poltroons, without self-respect. What more could be expected of a progeny of slaves? Slaves are we, politically and legally. How can we, who it is said are the educators of our children, present to this nation any thing else but a generation of serviles, while we ourselves are in a servile condition, and padlocks are on our lips? No! if men would be men worthy of the name, they must cease to disfranchise and rob their wives and mothers; they must forbear to consign to political and legal slavery their sisters and the daughters; and would be women worthy of companionship of true and noble men, we must cease longer to submit to tyranny. Let us rise in the might of self-respect and assert our rights, and by the aid of truth, the instincts of human-

ity and a just application of the principles of equality, we shall be able to maintain them.

You ask, would you have woman, by engaging in political party bickerings and strife, sacrifice her integrity and purity? No, neither would we have men do it. We know that the natural tendency of the constitution of society is to this end, but it is wrong, disgraceful and wicked, and destructive of human happiness. We want to revolutionize the constitution of society by the application of the principles of eternal truth, right and justice.—We hold that whatever is essentially wrong to a woman to do, cannot be right for man. If deception and intrigue (the elements of political craft,) be degrading to woman, can they be exalting to man? If patience and forbearance adorn a woman, are they not equally essential to a manly character? If anger and turbulence disgrace woman, what can they add to the dignity of man? Nothing, because nothing can be morally right for man that is morally wrong for woman. Woman, by becoming the executioner of man's vengeance on his fellow-man, could inflict no greater wrong on society than the same done by man; but it would create an intenser feeling of shuddering horror, and would, we conceive, rouse to more healthful activity man's torpid feelings of justice, mercy and clemency. And so also, if woman had free scope for the full exercise of the heavenly graces that man so gallantly awards her, truth, love and mercy would be invested with a more sacred charm. But while they continue to enforce obedience to arbitrary commands, to encourage love of admiration and a desire for frivolous amusements; while they crush the powers of the mind by opposing authority and proceeding to reason and progress; while they arrogate to themselves the right to point us to the path of duty, while they close the avenues of knowledge through public institutions, and monopolize the profits of labor, mediocrity and inferiority must be our portion. Shall we accept it, or shall we strive against it?

Men are not destitute of justice or humanity, and let it be remembered that there are hosts of noble and truthful ones among them that deprecate the tyranny that enslaves us; and among ourselves can be more ready than they to remove the mountain of injustice which the savagism of ages has heaped upon our sex. If, therefore, we remain unenfranchised and degraded, the cause may justly be traced to our own apathy and timidity. We have at our disposal the means of moral agitation and influence, that can arouse our country to a saving sense of the wickedness and folly of disfranchising half the people. Let us no longer delay to use them.

Let it be remembered, too, that tyranny and illiberal as our government is, low as it places us in the scale of existence, degrading as its denial of our capacity for self-government, still it concedes to us more than any other government on earth. Woman, over nearly half the globe, is now and always has been but a chattel. Wives are bargained for, bought and sold, as other merchandise, and as a consequence of the annihilation of natural right, they have no political existence. In Hindostan, the evidence of woman is not received in a court of justice. The Hindoo wife, when her husband dies, must yield implicit obedience to the eldest son. In Burmah, they are not allowed to ascend the steps of a court of justice, but are obliged to give their testimony outside of the building. In Siberia, women are not allowed to step across the foot-prints of men or reindeer. The Mahomedan law forbids pigs, dogs, women and other impure animals to enter a mosque. The Moors, for the slightest offence, beat their wives most cruelly. The Tartars believe that women were sent into the world for no other purpose but to be useful, convenient slaves. To these heathen precedents our Christian brethren sometimes refer to prove the inferiority of woman, and to excuse the inconsistency of the only government on earth that has proclaimed the equality of man. An argument worthy its source.

In answer to the popular query, Why should Woman desire to meddle with public affairs? we suggest the following questions:

1. Is the principle of taxation without representation less oppressive and tyrannical than when our fathers expended their blood and treasure to maintain but to submit to its injustice?
2. Is it just, politic and wise, that Universities and Colleges, endowed by government, should be open only to men?
3. Is it easier for government to reform law, vicious, ignorant and hardened felon, than for enlightened, humanity-loving parents to train up a child in the way it should go?
4. How can a mother who does not understand and therefore can not appreciate the rights of humanity, train up her child in the way it should go?
5. Whence originates the necessity of a penal code?
6. It is computed that over ten millions of dollars are annually expended in the United States for the suppression of crime. How much of this waste of treasure is traceable to defective family government?
7. Can antiquity make wrong right?

In conclusion, we make our appeal to all sisters of Ohio to arise from the lethargy of apathy, to assert their rights as independent human beings, to demand their true position as equally responsible co-workers with their brethren in this world of action and responsibility. We urge you by your self-respect, by your love of your offspring, by every consideration of regard for the human race, to arise and take possession of your birthright to freedom and equality. Take it not as the gracious boon tendered by the chivalry and gallantry of superiors, but as your right on principles of justice and equality.

The present is a most favorable time for the Women of Ohio to demand a recognition of their rights. The organic law of the State is about undergoing revision and alteration. Let it not be our fault, if the rights of humanity, and not alone those of 'free white male citizens,' are recognized and protected. Let us agitate

THE BUGLE.

Ohio Woman's Convention.

LETTERS.

From Lydia Jane Pierson.

LANCASTER, Pa., April 12, 1850.

To the members of the Convention: LADIES: Most earnestly do I thank you for the kind confidence and good will with which you have invited me to be present and take part in the proceedings of an Equal Rights Convention, to be held at Salem, Ohio, on the 10th and 20th of the current month. Joyfully would I hasten to be present with you, but am prevented by insurmountable obstacles from profiting by your wisdom, or lending my insignificant aid in the good cause you have in hand.

No person can be more deeply impressed than I am with the utterly wrong basis on which society at present rests. To use the words of Scripture, "The foundations of the earth are out of course." You express a wish that I am not as radical as you could wish. I fancy that no person sees more plainly, or feels more deeply, the wrongs which the strong inflict upon the weak, than my humble self. I have in my own person suffered almost every wrong and sorrow. I am sometimes accused of speaking with bitterness; but I have been fed on bitter bread, and waters of Marah. How should I speak homely words?

Yet, as a reformer, my views differ from those of some, being, as I fancy, more radical, as I would strike at the root of the evil. I would not dictate to any person, much less to a society, yet in my view knowledge is power. Education of itself will make us free; ignorance is not fit to be entrusted with freedom. If the Slave States would educate their young blacks, give them trades, and suffer them, at a certain age, to go out free, they would do their duty, but these slaves, in their present ignorance and degradation, unused as they are to provide for their own wants, were to day set at liberty, it would, in my opinion, be a deed to be deplored. A few of them would make a living, but the great mass would prove incapable of providing for themselves, and the poor-houses and jails would be full of them, from one end of the land to the other. Yet we do not understand why a black skin should prevent a man from being a man, any more than a black eye. We are sure that education is able to raise the black to an intellectual level with his white brother, and we believe that the time is near when the slave will be free from his master. But we are constitutionally averse to all violent measures, even to bring about good ends. We would qualify men for freedom, and then it will not be possible to retain them in bondage. Slaveholders have opposed the education of their human "cattle," (impious assumption) from this conviction; and for the same reason man has opposed the intellectual progress of woman. But look at the results. The slaveholder's children are debased by domestic intercourse with his "cattle," and the whole race of man is inferior in consequence of the incompetence of mothers, who form the young mind and effect the only indelible impressions upon the intellect and heart. Thus man's idiotic pride, and injustice to woman, reacts upon himself; and the degradation of a part of the population debases a whole country. Right education will eradicate these evils.

Do not be offended, but I am constrained to utter my belief, that the great majority of my own sex are at present incapable of doing service to their country or honor to themselves in public stations. When we consider the deplorable ignorance of every thing but household drudgery of the great mass, and the miserable tinsel that is palmed off as education in the most favored, we see only here and there one, whose God-given intellect, with a supernatural power has overleaped all obstacles, and caught a living glow from the altar of science. These would honor their country, and for the same reason, one such, there are thousands of poor, week imbecile, helpless things, no more fit to touch the chariot of Liberty than a leper was to carry the Ark of God's covenant.

But I insist that woman possesses naturally mental capacities every way equal to those of man. And I will never relinquish this belief, until, having enjoyed all advantages in common with him, she shall fail to equal him in attainment. The gates of science have always been kept shut against her by popular prejudice, and the fashionable schools for girls have been infinitely worse than none, for it has been their effort to smother, under affliction and morbid delicacy, the little common sense that survived the restraints of the nursery. After being taught etiquette, the hypocritical conventionalities of fashion, a little music, and a few French phrases—all by rote—they are turned out to use their accomplishments for the purpose for which they have been taught to value them, namely, to win a husband and secure a settlement. They are married at seventeen, soon become mothers, are resigned to oblivion, or kept alive by a round of vanity and dissipation. This picture, however humiliating, is a true representation. Such women are fit for nothing but to die, as they have lived.

We sometimes hear men, advocating the cause of woman, talk of elevating and educating her, as if she must receive all things at his hand. We only ask to be allowed to enjoy the common gifts of Heaven. We have no patience with the phrenologist, who attempts to establish woman's inferiority by pretending a difference of formation in the heads of males and females. That such teaching is libelous, any person can convince himself by noticing the heads of those around him; especially let him go into a school of young children. We know that he will find no one distinguishing general characteristic. This assumption of phrenology has made the whole science false and contemptible in my estimation. Women have heads as large, in proportion to the size of their persons, as men have; and until it shall be proved that the ox is more intelligent than the dog, because he is larger, we will never believe that man is wiser than woman because he has more bulk of flesh, blood, and bones.

The evils of society are attributable to false systems of education. Boys are miserably neglected in the domestic training, and girls in the scholastic. If the boys received the same lessons of gentleness, submission, self-denial, endurance, truth, and purity, which are deemed indispensable to girls, and girls were permitted to attend Schools and Colleges, as boys do, until they are twenty-four or five, we should need no

conventions for revolution or reform; and I very much fear, that until education shall have done her work, no reformatory efforts will greatly benefit society. The greatest bene of woman, and the strongest obstacle to her elevation, is the deplorable manner of early marriages. Very few girls attain their growth, fewer still maturity of constitution and intellect, before they are made wives and mothers. Every man knows that such a course must of necessity deteriorate any breed of domestic animals; and does he suppose himself an exception to the immutable laws of nature? Woman, however she may appear so, is not mature earlier than man; and in all marriages the nearer of an age the parties are, the greater is their chance of happiness, prosperity, long life, and healthy, good-tempered children.

Early marriage, more than any other cause, prevents the development of the female intellect. The reasons that support this truth are obvious.

Woman will never be qualified to fill the positions for which her Creator intended and designed her, until, rejecting early marriage, she shall devote to study the same season of her life that is appropriated to the same end by man. Suppose that boys uniformly left school at the age of seventeen, or eighteen at farthest, just as the intellect becomes capable of understanding and grasping learning, and were then immediately devoted to some all-engrossing business; how many learned men would the world have to boast? We are bold to say, not one more than it now has of women.

I would not, like revolutionary France, depose a tyrant, educated to the throne, and substitute ignorance, drunk with a newly acquired power, and the emancipated slave, in whose hand freedom is like a sword in the grasp of a madman. I would not revolutionize, but reform.

As regards the Right of Suffrage, and all government rights, I do not understand by what rule woman can be excluded. She is amenable to the laws in her own person; she is in common with her family subject to all the ills consequent upon a wrong administration of public affairs; if she has property, she is subject to all taxes, whether levied for purposes of peace or war; and she is certainly as much interested in the future welfare of her children and of posterity as their other parent can be.

As to qualifications, even now, the great mass of women are as capable of forming a right judgment as the great mass of men. We know that all elections are carried by the rabble, who, without knowledge or principle, follow such leaders as are able to secure their confidence, and the vote of a drunken fool counts against that of the most able statesman. It is hardly worth while then to plead incompetent understanding.

At all events, woman could not be led by the potent bridle of demagoguism, which is a free dispensing of intoxicating drink, which drowns the consciousness of right in the muddy heads of half our sovereign people, who, because they are allowed to say "aye" to the scheme of some plotting villain, imagine they exercise a voice in the government.

We see no power able to reform all abuses, and place all mankind on a level, but the great expounder of God's truth, Education.

Thus, my dear friends, I have given you a hasty sketch of my opinions upon these vital subjects; and I earnestly pray that your Convention may be guided in its action by the Spirit of Divine Wisdom; and be made instrumental in opening the way to Universal Emancipation, and thus hastening the Millennium of Virtue, Brotherhood and Peace.

Once more, tendering my thanks for your invitation and expressions of kindness and confidence, I write myself.

Your Co-Worker,
LYDIA JANE PIERSON.

From Elizabeth Cady Stanton.

SENECA FALLS, N. Y. April, 7th.

DEAR MARY ANNE:—How rejoiced I am to hear that the women of Ohio have called a Convention preparatory to the remodeling of their State Constitution. The remodeling of a Constitution in the nineteenth century, speaks of progress, of greater freedom, and of more enlarged views of human rights and duties. It is fitting that, at such a time, woman, who has so long been the victim of ignorance and injustice, should at length throw off the trammels of a false education, stand upright, and with dignity and earnestness manifest a deep and serious interest in the laws which are to govern her and her country. It needs no argument to teach woman that she is interested in the laws which govern her. Suffering has taught her this already. It is important, now that a change is proposed, that she speak, and loudly too. Having decided to petition for a redress of grievances, the question is for what shall you first petition? For the exercise of your right to the elective franchise—nothing short of this. The grant to you of this right will secure all others, and the granting of every other right, whilst this is denied, is a mockery. For in the laws which govern her, suffering has taught her the right to property, without the right to property. The enjoyment of that right to-day is no security that it will be continued to-morrow, so long as it is granted to us as a favor and not claimed by us as a right. Woman must exercise her right to the elective franchise and have her own representatives in our national councils, for two good reasons:

1st. Men cannot represent us. They are so thoroughly educated into the belief that woman's nature is altogether different from their own, that they have no idea that she can be governed by the same laws of mind as themselves. So far from viewing us like to consider us their moral and intellectual antipodes; for whatever law they find good for themselves, they forthwith pass its opposite for us, and express the most profound astonishment if we manifest the least dissatisfaction. For example: our fore-fathers, full of righteous indignation, pitched King George, his authority and his tea chests, all into the sea, and because forsooth they were forced to pay taxes without being represented in the British government. "Taxation without representation" was the text for many a hot debate in the forests of the new world, and for many an eloquent oration in the parliament of the old. Yet in forming our new government they have taken from us the very rights which they fought, and bled, and died, to secure to themselves. They have not only taxed us, but in many cases they strip us of all we inherit, the wages we earn, the children of our love; and for such grievances we have no redress in any court of justice this side of Heaven.

They tax our property to build Colleges, then pass a special law prohibiting any woman to enter there; she has no more absolute rights than a slave on a Southern plantation. She takes the name of her master, holds nothing, owns nothing, can bring no action in her own name; and the principle on which she and the slave is educated is the same. The slave is taught what is considered best for him to know—which is nothing; the woman is taught what is best for her to know—which is little more than nothing; man being the empire in both cases. A woman cannot follow out the impulses of her own immortal mind in her sphere, any further than the slave can in his sphere. Civilly, socially, and religiously, she is what man chooses her to be—nothing more or less—and such is the slave. It is impossible for us to convince man that we think and feel exactly as he does, that we have the same sense of right and justice, the same love of freedom and independence. Some men regard us as devils, and some as angels; hence one class would shut us up in a certain sphere for fear of the evil we might do, and the other for fear of the evil that might be done to us; thus, except for the sentiment of the thing, for all the good it does us, we might as well be thought the one as the other. But we ourselves have to do with what we are and what we shall be.

2nd. Man cannot legislate for us. Our statute books and all past experience teach us this fact. His laws, where we are concerned, have been, without one exception, unjust, cruel, and aggressive. Having denied our identity with him, he has no data to go upon in judging of our wants and our welfare or the good of our country. If we are like in our mental structure, then there is no reason why we should not have a voice in making the laws which govern us; but if we are not alike, most certainly we must make laws for ourselves; for who else can understand what we need and desire? If it be admitted in this government that all men and women are free and equal, then must we claim a place in our Senate chambers and Houses of Representatives. But if after all, it be found that even here we have classes, and caste—not "Lords and commons," but "Lords and women"—then must we claim a lower House, where our Representatives can watch the passage of all bills affecting our own welfare or the good of our country. Had the women of this country had a voice in the government, think you our national escutcheon would have been stained with the guilt of aggressive warfare upon such weak defenseless nations as the Seminoles and Mexicans? Think you we should cherish and defend, in the heart of our nation, such a wholesale system of piracy, cruelty, licentiousness and ignorance as is our slavery? Think you that relief of barbarism, the gallows, by which the wretched murderer is sent with blood upon his soul, uncalled for, into the presence of his God, would be sustained by law? Verily no, or I mistake woman's heart, her instinctive love of justice and mercy, and truth.

Who questions woman's right to vote?—We can show our credentials to the right of self-government; we got ours just where man got his; it is our duty to assert and reassert this right, to agitate, discuss and petition, until our political equality be fully recognized. Depend upon it, this is the point to attack, the stronghold of the fortress—the one woman will find most difficult to take—the one man will most reluctantly give up; therefore let us encamp right under its shadow—there spend all our time, strength, and moral ammunition, year after year, with perseverance, courage and devotion. Let no sallies of wit or ridicule at our expense, no soft nonsense of woman's beauty, delicacy and refinement, no promise of gold and silver, bank stock, road stock, or landed estate, seduce us from our position, until that one stronghold totters to the ground. This done, the rest will yield to our assault. Then comes equality in Church and State, in the family circle, and in all our social relations.

The cause of woman is onward. For our encouragement, let us take a review of what has occurred during the last few years. Not two years since, the women of New York held several Conventions. Their meetings were well attended by both men and women, and the question of woman's true position was fully and freely discussed. The proceedings of those meetings and their Declaration of Sentiments were all published and scattered far and near. Before that time, the newspapers said but little on that subject. Immediately after the last was scarcely a newspaper in the Union that did not notice these Conventions, and generally in a tone of ridicule. Now, we seldom take up a paper that has not something about woman; but the tone is changing—ridicule is giving way to reason. Our papers begin to see that this is no subject for mirth, but one for serious consideration. Our literature also is assuming a different tone. The heroine of our fashionable novel is now a being of spirit, of energy, of will, with a conscience, with high moral principle, great decision and self-reliance. Contrast Jane Eyre with any of Bulwer's, Scott's or Shakespeare's heroines, and with that noble creation of a woman's genius! The January No. of the Westminster Review contains an article on Woman, so liberal and radical, that I sometimes think it must have crept in there by some mistake. Our fashionable lecturers, too, are now, instead of the time-worn subjects of "Catholics," "The Crusades," "St. Bernard" and "Thomas a Becket," choosing Woman for their theme. True, they do not treat this new subject with much skill or philosophy; but enough for us that the great minds of our day are taking this direction. Mr. Dana, of Boston, lectured on this subject in Philadelphia. Lucetta Mott followed him, and ably pointed out his sophistry and errors. She spoke to a large and fashionable audience, and gave general satisfaction. Dana was too sickly and sentimental for that meridian. The women of Massachusetts, ever the first in all moral movements, have sent, but a few weeks since, to their Legislature, a petition demanding their right to vote and hold office in that State. Woman seems to be preparing herself for a higher and holier destiny. That same love of liberty which burned in the hearts of our sires is now being kindled in the hearts of our daughters. From the present state of public sentiment we have every reason to look hopefully into the future. I see a brighter, happier day yet to come; but Woman must say how soon the dawn shall be, and whether the light shall first shine in the East or the West. By her own efforts the change must come. She

must carve out her future destiny with her own right hand. If she have not the energy to secure for herself her true position, neither would she have the force or stability to maintain it, if placed there by another.

Farewell! yours, sincerely,
E. C. STANTON.

From Ruth Dugdale.

DEAR FRIEND, CYNTHIA M. PRICE:—Thy interesting favor, received the evening previous to our setting out on a journey to Pennsylvania, caused a thrill of joy truly inexpressible, that the subject of Woman's Position was claiming the attention of gifted minds—minds alive alike to the deep responsibilities of our common nature, and the injustice, the debasing influence existing legal enactments exert on us. Good will result from agitating the subject; seeds of truth (even though they may be long germinating) will not be scattered in vain, but will finally yield fruit. Long and patiently has woman submitted to flagrant injustice, and the cruelly debasing "male-created laws" that govern her, without raising her voice in remonstrance; laws that tax her property, jeopard her liberty, and even destroy life itself, without having had the slightest share in their enactment. Is this just?—is it generous? Was it not taxation without representation that caused our revolutionary wars to denounce as tyrannical the British government, and finally severed the ties that bound them to the mother country? What show of justice is there in rational intelligences being held amenable to laws to which their consent was never asked or given? I was delighted with a remark of our talented sister, Jane G. Swisshelm, touching this subject: "If we are too angelic to be politicians, we are too sublime to be subject to taxation; if we are too silly to see third State affairs, we are too simple to count per centage with the tax-gatherer."

The witting will sneer, the politician smile with supreme contempt at our efforts to emerge from our debasing and false position, (which has its influence on ourselves, tho' they see it not), yet let us not flatter, tho' we may not speedily attain a redress of wrongs. While a May, a Johnson, a Garrison and a Wright, with the true spirit of Christian feeling, advocate Woman's claims to equality of rights, and claim for her the same privileges they so highly prize themselves, may we not be cheered with the hope that a brighter day is dawning, when her petition for redress of time-honored grievances will be met with manly argument instead of ridicule, (so oft wielded against her), and instead of fulsome flattery, the simple justice we claim will be conceded her by a more enlightened public opinion?

I should have esteemed it a high privilege to have assembled with my sisters on this highly interesting occasion, had circumstances admitted, and will be pleased to learn the result of your deliberations, which, from the talent I hope will be enlisted, will be beneficial to the cause in which we are so deeply interested.

May the spirit and temper that was in Jesus so clothe yours with meekness and wisdom, that your efforts for the oppressed may not be in vain, but may be instrumental in "opening the blind eyes and unstopping the deaf ears" of our self-assumed law-makers and judges.

Ye have my prayers and hearty God-speed in your work. Farewell.

Thine, in the bonds of womanhood,
RUTH DUGDALE.

Lloydville, Belmont Co., O.,
4th mo. 6th, 1850.

From Frances D. Gage.

DEAR MARY ANNE:—Your favor, bearing date March 25th, came to hand yesterday, having been a long time lingering by the way. In reply to your kind invitation to attend 'The Women's Rights Convention,' to be held at Salem, I must say, that it will not be possible for me to do so, though I do most earnestly desire it, having never at any time in my life had the privilege or opportunity of attending any thing of the kind, and but seldom of meeting with one whose thoughts and feelings answered to my own upon that subject. Women need elevating, both socially and politically, and yet I do not hope much from any thing but a remodeling of public opinion. The laws of public opinion are now more oppressive, if possible, than the written law of the land; and I find more men ready and willing to lend the helping hand than of my own sex. If women could be thrown more upon their own responsibility, made to realize their own strength and inherent power, the rest, it seems to me, would be of easy accomplishment. But that she can scarcely be expected to do while the laws of our State barely make her an accountable being. If she is married, she can All this, in my view, tends to paralyze the energies and weaken the understanding; for few persons, either men or women, make any great effort without an ultimate object, and woman's highest object now is to fill subordinate place in the household though she should possess energy and talent to soar to the sun. The highest and holiest duty of life to woman is her duty as a wife and mother—the highest and holiest duty of man that of husband and father. If his capacity fits him for other duties, let him perform them—never neglecting these first named. And the same with woman. If she has been blessed with domestic cares sufficient to fill up the whole measure of her time and capacity let her stand at her post. If not, let common law and public opinion give to her, as to man, the privilege of following out her own desire according to her own sense of duty and her own judgment of right and wrong and abide the consequences even as man, without being compelled to waste three-fourths of all her mind, talent and strength in combatting public opinion, as she is now forced to do. Give to woman equal rights with man; if she is superior, let her stand as such; if inferior, she will find it out, and take her place accordingly.

Thanks for your confidence in asking of me an address. But, unaccustomed to writing or speaking upon this subject, I feel that I am not equal to the task. But most earnestly do I wish you success in your efforts. Let them be guided by wisdom, gentleness, moderation, and the true dignity and purity of Woman; for, whatever position we may be doomed to hold, let us not resign the high elevation we have already attained for morality and humanity.

Yours, truly,
FRANCES D. GAGE.

Mount Airy, April 8th, 1850.

CYNTHIA M. PRICE: Your favor, bearing date March 25th, came to hand yesterday, having been a long time lingering by the way. In reply to your kind invitation to attend 'The Women's Rights Convention,' to be held at Salem, I must say, that it will not be possible for me to do so, though I do most earnestly desire it, having never at any time in my life had the privilege or opportunity of attending any thing of the kind, and but seldom of meeting with one whose thoughts and feelings answered to my own upon that subject. Women need elevating, both socially and politically, and yet I do not hope much from any thing but a remodeling of public opinion. The laws of public opinion are now more oppressive, if possible, than the written law of the land; and I find more men ready and willing to lend the helping hand than of my own sex. If women could be thrown more upon their own responsibility, made to realize their own strength and inherent power, the rest, it seems to me, would be of easy accomplishment. But that she can scarcely be expected to do while the laws of our State barely make her an accountable being. If she is married, she can All this, in my view, tends to paralyze the energies and weaken the understanding; for few persons, either men or women, make any great effort without an ultimate object, and woman's highest object now is to fill subordinate place in the household though she should possess energy and talent to soar to the sun. The highest and holiest duty of life to woman is her duty as a wife and mother—the highest and holiest duty of man that of husband and father. If his capacity fits him for other duties, let him perform them—never neglecting these first named. And the same with woman. If she has been blessed with domestic cares sufficient to fill up the whole measure of her time and capacity let her stand at her post. If not, let common law and public opinion give to her, as to man, the privilege of following out her own desire according to her own sense of duty and her own judgment of right and wrong and abide the consequences even as man, without being compelled to waste three-fourths of all her mind, talent and strength in combatting public opinion, as she is now forced to do. Give to woman equal rights with man; if she is superior, let her stand as such; if inferior, she will find it out, and take her place accordingly.

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CYNTHIA M. PRICE: Your favor, bearing date March 25th, came to hand yesterday, having been a long time lingering by the way. In reply to your kind invitation to attend 'The Women's Rights Convention,' to be held at Salem, I must say, that it will not be possible for me to do so, though I do most earnestly desire it, having never at any time in my life had the privilege or opportunity of attending any thing of the kind, and but seldom of meeting with one whose thoughts and feelings answered to my own upon that subject. Women need elevating, both socially and politically, and yet I do not hope much from any thing but a remodeling of public opinion. The laws of public opinion are now more oppressive, if possible, than the written law of the land; and I find more men ready and willing to lend the helping hand than of my own sex. If women could be thrown more upon their own responsibility, made to realize their own strength and inherent power, the rest, it seems to me, would be of easy accomplishment. But that she can scarcely be expected to do while the laws of our State barely make her an accountable being. If she is married, she can All this, in my view, tends to paralyze the energies and weaken the understanding; for few persons, either men or women, make any great effort without an ultimate object, and woman's highest object now is to fill subordinate place in the household though she should possess energy and talent to soar to the sun. The highest and holiest duty of life to woman is her duty as a wife and mother—the highest and holiest duty of man that of husband and father. If his capacity fits him for other duties, let him perform them—never neglecting these first named. And the same with woman. If she has been blessed with domestic cares sufficient to fill up the whole measure of her time and capacity let her stand at her post. If not, let common law and public opinion give to her, as to man, the privilege of following out her own desire according to her own sense of duty and her own judgment of right and wrong and abide the consequences even as man, without being compelled to waste three-fourths of all her mind, talent and strength in combatting public opinion, as she is now forced to do. Give to woman equal rights with man; if she is superior, let her stand as such; if inferior, she will find it out, and take her place accordingly.

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Agents for the Bugle.

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Columbiana—Lot Holmes.
Cool Springs—Mablon Irvin.
Berlin—Jacob H. Barnes.
Marbleboro—Dr. K. G. Thomas.
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Lowellville—John Bissell.
Youngstown—J. S. Johnson.
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Springboro—Ira Thomas.
Harveysburg—V. Nicholson.
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